The University of Chicago

ROUND TABLE

JUN 16 1940
UNIVERSITY OF NORTH CAROLINA

A RADIO DISCUSSION OF

HAVE WE TIME TO THINK?

MORTIMER ADLER · CLIFTON FADIMAN · H. V. KALTENBORN
and
THE ROVING REPORTER

329th BROADCAST IN COOPERATION WITH THE NATIONAL BROADCASTING COMPANY • 117

JUNE 9, 1940

The University of Chicago

ROUND TABLE

Published weekly. 10 cents a copy; five copies, 25 cents; half-year subscription, 26 issues, one dollar. Published by the University of Chicago, Chicago, Illinois. Entered as second-class matter January 3, 1939, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

No. 117

NOTE

The supplementary information contained in the footnotes to the following text, developed by staff research, is not to be considered as representing the opinions of the ROUND TABLE *speakers. Following the transcript of the broadcast are questions which readers may wish to use for analysis and discussion. It is hoped that teachers and discussion leaders may find this additional service of the* ROUND TABLE *transcript helpful in their study of the subject discussed in the broadcast.*

HAVE WE TIME TO THINK?*

A UNIVERSITY OF CHICAGO ROUND TABLE BROADCAST

•

MORTIMER J. ADLER, Associate Professor of the Philosophy of Law, University of Chicago; author of *How to Read a Book*

CLIFTON FADIMAN, Literary Critic, *New Yorker;* Moderator, *Information Please!*

H. V. KALTENBORN, News Commentator, National Broadcasting Company

and the ROVING REPORTER

* A radio discussion broadcast from New York City over the Red Network of the National Broadcasting Company, Sunday, June 9, 1940, at 1:30 P.M., Central Daylight Saving Time.

The ROUND TABLE, oldest educational program continuously on the air, is broadcast entirely without a script. Subjects are chosen because of their social, political, or economic significance. The program has no "ax to grind." In the selection of speakers, the effort is to provide a balanced discussion by participants who have special competence and knowledge. The opinion of each speaker is his own and in no way involves the responsibility of either the University of Chicago or the National Broadcasting Company.

HAVE WE TIME TO THINK?

•

MR. KALTENBORN: Well, gentlemen, I've just come from the NBC news room and things are certainly not looking favorable from the Allied point of view. Paris has been bombed twice today. I have just remarked my map, pulled back all the pins in the direction of Paris. Italy says France is sure to be defeated, and altogether, from the Allied point of view, it's a black day. Perhaps it's a good day for us to be thinking about whether we have time to think.

MR. FADIMAN: I must say that I haven't had much time to think during the last few weeks, as is the case with all of us. My job is that of book reviewer and I find it very difficult to make decent criticisms and judgments these days because I think of the books almost entirely in terms of the headlines, which is unfair.

REPORTER: As the University of Chicago ROUND TABLE'S roving reporter, gentlemen, I've been doing a lot of traveling in the last two weeks. I've seen what the people are looking like in the country at this particular stage of the decline of civilization, and I've heard what they are talking about; what they are thinking about. I'm afraid that they are all, almost to a man, concerned only with the war. Here in the east they are a little more excited than they are farther west, but the fact remains that every social conversation either begins with the war or ends with it. Things seem to have reached such a pass that in a fashionable bar here in New York City—where I found myself in the pursuit of truth—a teletype machine has been installed so that people who come to the bar to relax and recline and enjoy themselves may hear the latest news of the war and maintain the tension that that news develops in all of us.

MR. KALTENBORN: I'm rather surprised that they use the teletype because the radio is quicker than the teletype these days, and to follow the war you must listen to the radio.

MR. FADIMAN: Yes, one of the minor effects of the present dreadful situation is that, apparently, people have stopped reading. I am in close touch with publishers and I know that they have had difficulty in selling books during the last few weeks. Perhaps Mr. Adler—who is the author of a best seller—has been noticing that fact himself.[1] It occurs to me that one of the signs of a cessation of thinking in general is a cessation of reading in general.

MR. KALTENBORN: Aren't they reading the war books?

MR. FADIMAN: They are reading the war books, but perhaps not as avidly as a year or two ago.

MR. ADLER: I have noticed that the effect is not only upon reading of books but upon teaching in the school. On Friday, May 10, at ten o'clock, I had a class at the University of Chicago. It was the last session of a course I was teaching in the Law School on ethics. That morning I happened not to read the morning papers or listen to the radio. When I got to school the boys told me what had happened. Germany had invaded Holland and Belgium and they wanted to talk about nothing else except the war.[2]

I had tried to teach them—and I think I had succeeded a little—the notion that happiness is an order of human goods rounded out in

---

[1] *"How to Read a Book"—see the list of suggested readings, page 20.*

[2] *At 5:00 A.M. May 10 German planes executed extensive raids in the Low Countries and France, landing troops by plane and parachute; the governments of Belgium and the Netherlands appealed immediately to England and France for aid. On May 10 headlines read: 'Labor Rejects Bid by Chamberlain to Serve with Him in Union Cabinet; He May Yield Leadership to Halifax," and foreign news took only half the space of the front page of the "New York Times"; on May 11 the headlines were: "Dutch and Belgians Resist German Drive; Allied Forces March in to do Battle; Chamberlain Resigns, Churchill Premier." The war so filled the front page of the "Times" that the World's Fair received only a small section to announce its reopening.*

a complete life, but they told me there was no time to think about a complete life; they were not going to have a complete life, probably—and so we spent the two hours of class not in talking about happiness as an order of human goods, but about the war.

REPORTER: The people I've been talking to seem to feel the way those youngsters did. One businessman pointed out to me that in one of these confidential letters from Washington he was told that the country will have to spend fifty billion dollars on armaments in the next five years. "Fifty billion dollars," he said, "going into non-productive goods is going to change the world in which we have lived."[3]

MR. KALTENBORN: The war won't last five years, and fifty billions is a lot of money to spend even in that time, I think that was an exaggeration.

REPORTER: Is the world going to last five years?

MR. KALTENBORN: Not if the war lasts five years. Certainly not the world as we know it!

MR. FADIMAN: There is no question but that we are going to have a different world as a result of this war.

MR. KALTENBORN: I certainly believe so—completely transformed; and that is why Adler has got to learn to teach his people some things beyond the things he has taught them if they are going to be able to meet this new world.

MR. ADLER: But, Kaltenborn, isn't it true that we are trying to sustain civilization as it has always been understood; that we are exerting ourselves, in some sense, against an attack on the values of civilization?

MR. KALTENBORN: We are trying to sustain, then, something that is past, and past forever. The old civilization is being transformed at lightning speed and you educators must wake up to that.

---

[3] *For a further consideration of the problem of armaments expenditures in the United States, see the* ROUND TABLE *broadcast "If Germany Wins," June 2, 1940.*

REPORTER: What kind of civilization is the new one going to be—a good one or a bad one?

MR. KALTENBORN: I am hoping that it will be a good one, but first we must defeat the kind of civilization that Hitler would impose.

MR. ADLER: Then let me say to Mr. Kaltenborn (he is hoping that the civilization that will follow the war will be a good one) that there are some principles of good and bad that endure. There are some things about justice and honesty and truthfulness that are the same at all times, and those are the things, it seems to me, that, if we fight, we fight for.

MR. KALTENBORN: Quite right! But we must teach them in relation to what is going on in the world now and not in relation to what went on in the past.

MR. FADIMAN: It seems to me that the past and the present form one continuous tradition. It does not seem to me it is impossible to teach them both at the same time.

MR. KALTENBORN: Perhaps, but I think we have put too much emphasis on the past and not enough on the dangers of the present.

MR. ADLER: Let me put the question this way: Aren't we always concerned with straight thinking? Aren't we always concerned with honest and sound critical judgments? Aren't we always concerned with dispassionate and objective judgments? If so, may I say that educational problems remain the same because the problem of teaching human beings to think straight is the same in every generation and every civilization.

REPORTER: Yes, but Adler, most of the people I've talked to —and I think most of the people we've all seen in this country in recent years—have thought of the problem as one of *eating* rather than as one of *thinking*. You can't think on an empty stomach.

MR. FADIMAN: Maybe that's one of the reasons why there is so much thinking.

MR. KALTENBORN: As a matter of fact, you can think better on an empty stomach than on one that is too full.

MR. FADIMAN: Only up to a certain point. You try it and see how you can think on a *really* empty stomach! Maybe one of the reasons that we have so many empty stomachs today is that there hasn't been enough fundamental thinking in the past about how to get rid of them.

MR. ADLER: Mr. Reporter is right—that economic conditions and social injustice make the discussion of liberal education sometimes seem vague and remote. But all the other things we are trying to do—the reason for wanting a war to be over and to have peace, the reason we want economic justice—are for the ends that these means serve.

REPORTER: Yes, but people want to know if we have time to think about those other means now. I have been slumming in New York. I don't mean slumming in that fashionable bar I mentioned, but down on the East Side. I find that the poor seem to be the people who still have one unchanging principle: they want a job. They don't care about anything but a job. They would like to have education if education would give them a job, but they want to *eat.*

MR. KALTENBORN: Well, they are all eating, and most of them have jobs, and many of those who haven't jobs now will be able to get jobs within the next year.

MR. FADIMAN: It seems to me that is a rather less pressing problem during this terrible situation than it was, perhaps, a year ago.

MR. ADLER: And I would say that the problem is really not a question of the opposition between thinking and getting a job, but opposition between putting all our heart and soul into facing a world about to crumble and at the same time sustaining all the things that make a decent human life.

REPORTER: Let's get specific. I've seen a recommendation recently that the National Youth Administration—which is part of the federal relief setup—be reorganized to serve the immediate na-

tional defense needs. Now NYA is supporting several thousand poor, but brilliant, students in college. Do you suggest—any of you —that we should transfer all or some of the NYA activities from education to defense?[4]

MR. FADIMAN: It seems to me a time may come when we will have to do that, but I don't think the time has yet come to divert all of our educational funds to national defense. Let us hope the time will never come, but it may, and we must be prepared to face it. It doesn't seem to me that the amount of money that would be diverted from the NYA could build us a great many battleships.

MR. ADLER: I don't think it's a question of funds. We may have to use all our funds for emergency needs. The problem is what any man does with his mind. But we are not going to spend every twenty-four hours thinking about the war and nothing but the war. If we do that, we won't wage the war properly.

MR. FADIMAN: A lot of people seem to be doing it these days. Wouldn't you say that, Kaltenborn?

MR. KALTENBORN: Yes, I would, and I want to come back to something with reference to this NYA—those "poor, but brilliant, young men." They may be poor but not all of them are brilliant. As a matter of fact, I don't think we have ever gotten to a point where we really select the brilliant men and give them the chance that they perhaps deserve. I think, perhaps, we have concentrated altogether too much on trying to give too much to the masses and not enough to those who stand out from the masses as leaders.

MR. ADLER: I am afraid I must disagree with you there. It seems to me that the first and basic obligation to democracy is to educate every man to the point where he can think soundly, critically, about the issues which confront the country.

MR. FADIMAN: That is a pretty big order.

---

[4] *The National Youth Administration was set up in 1935; in May, 1939, 374,000 young people were receiving school aid and 225,000 were working on NYA projects; one hundred million dollars is the appropriation for NYA work during this current fiscal year.*

MR. ADLER: That is the order which liberal education, in school and out, must face, and unless we solve that problem it seems to me we can't defend democracy with cannon and bombs.

MR. FADIMAN: I gather you think we haven't solved that problem.

MR. ADLER: I think we are far from solving it.

REPORTER: I think Kaltenborn is concerned about the ability of most people to learn how to solve and face these problems without leadership, and there is a lot of support for that view. I talked to one of the leading physicians in the country a few days ago about education. He complained to me that most doctors, most of the members of his profession who have spent seven, rather than four, years in college are competent doctors, but as men, as citizens, they are stupid. They know how to save other people's lives, but they don't know what to do with their own.

MR. ADLER: That's precisely the point I've been trying to make. I don't think American education is bad vocationally. I don't think we are failing to prepare men to go into the trades, and, let us say, medicine. I think we are not educating them liberally. I don't think our colleges are succeeding in the fundamental task of liberal education, which is to make men able to think.

REPORTER: Just a minute. This is getting serious! We've got this war on our hands, and you—and, I gather, to some extent, Fadiman—think that education may save us, or in the end solve our problems, and here you are telling us that education isn't any good.

MR. FADIMAN: Yes, what are we going to do about this education that you condemn?

MR. ADLER: This is, of course, a hard time to start talking about an educational revolution.

MR. FADIMAN: You could not have chosen a worse one.

MR. ADLER: . . . . nevertheless, I say this is the time, because, unless we really have liberal education—the kind that democracy needs—I don't know what the democracies are fighting for.

It seems to me there is no difference between them and the people they are opposing unless this is the difference.

MR. KALTENBORN: But the democracies are fighting for their right to live.

MR. ADLER: But the right to live how?

MR. KALTENBORN: That is something we can take up after we've established our right to live, but today the world is confronted by this terrific battle between one totalitarian idea and one democratic idea, and it is useless for you, or anyone else, to talk about what we are going to do with education when we haven't the time to consider it. We are concerned now with preserving our way of life, and that's the one and only thing we need to think about.

MR. ADLER: I agree that this is, perhaps, a life and death struggle.

MR. KALTENBORN: There is no "perhaps" about it. You recognize that!

MR. ADLER: I am willing to recognize that, but I also insist that the life we are trying to defend and save must be one that is worth living, and we must know what that means.

MR. KALTENBORN: Yes, but don't you think that's exactly where France and Britain made their mistakes? They were so concerned about trying to preserve the life that they were leading that they neglected the fundamental thing that they were confronting.

REPORTER: I'll tell you, Adler, Kaltenborn seems to have a lot of supporters in his view. I asked a German refugee—who is working, mind you, in a bookstore—what role he thought education played in the destruction of the German Republic. The man said: "These books around me here; this education, pursuit of knowledge and wisdom, the understanding of goodness, destroyed Germany, because, while we people with our high degree of literacy were studying the best classics and thinking philosophically, Hitler was arming his mob."

MR. FADIMAN: I think that is a rather superficial judgment —with all due respect to your refugee friend—Mr. Reporter. I

don't think that what is happening in Germany today is due to the fact that Germany was a so-called cultured nation before Hitler. It is due to other causes—many other causes.

MR. KALTENBORN: May I suggest just one? The German has always been a nonpolitical animal, and the trouble was he concentrated too much on his philosophy and not enough on the job of the country.

MR. ADLER: It was a bad philosophy he concentrated on. I don't think German education was liberal before the war. It was exceedingly antiquarian. It wasn't the kind of education that prepared young men and young women to face the realities of the world today. I think you have the impression, Kaltenborn, that what I mean by "liberal education" is a research into the past. I am not concerned with the past for its own sake; I am concerned with the ever-enduring human values that a liberal education must support.

MR. KALTENBORN: I know, but why talk about those enduring human values when the problem we confront is how to meet this threat. That's the thing we're concerned with, and you fellows who theorize about what we ought to do sometime in the future had better be concerned about what we ought to do right now.

REPORTER: Kaltenborn, I guess, thinks that we don't have time to think. Is that true, Kaltenborn?

MR. KALTENBORN: I certainly think that we haven't devoted enough time to thinking about the things that are worth thinking about just now.

REPORTER: Well, Adler, let's you and him fight!

MR. ADLER: My chief point is that we need not only more time to think but the ability to think straight.

MR. KALTENBORN: You can't teach people that in the face of a crisis.

MR. ADLER: We haven't taught them in the years before this crisis. As I look at the thinking of the college boys and girls I meet, they are not going to be able to think clearly about this crisis, and if we don't start teaching them now and continue through the war,

however desperate that may be, whether we are in it or not, it seems to me we will come out of it completely unprepared for the peace which must follow.

MR. FADIMAN: I agree with Kaltenborn that this is a life and death struggle between two ways of life—or rather, between a way of life and a way of death. But it seems to me, if all of our energy—all of our spiritual and mental and physical energy—is devoted only to the task of preparation, only to the task of offense, we are going to lose something of ourselves in the process of that preparation. I agree—and I think any American would agree—that our first and foremost task is that of preparation for the struggle that may be ahead, or perhaps that we are already engaged in, but it seems to me it is quite possible at the same time to keep before us all the time what it is that we hope to bring out of the war.

That doesn't mean that we have to sit down and theorize about it or write books about it. It merely means that we are not going to fight—as the totalitarian nations are fighting—merely for the sake of imposing brute force upon the rest of the world.

MR. ADLER: May I support Fadiman for a moment? It seems to me the democracies might just as well lose to Germany on the battlefield as let the spirit of Germany conquer their hearts and minds.

MR. KALTENBORN: Right! But it isn't the spirit of Germany that is going to conquer our hearts and minds . . . .

MR. FADIMAN: I don't think so either.

MR. KALTENBORN: . . . . it is the German tanks and German airplanes. We've gotten a different kind of spirit, but the trouble with us is we've grown soft, just as Britain and France grew soft.

MR. ADLER: That remark about our going soft makes a nice point here. You remember the Peloponnesian war. Pericles, the Athenian, addressing his fellow-countrymen, at the end of the first year of the war, told them that they were different from the Spartans. The Spartans were the Nazis of their day. He told the Athenians, who were democrats: "We Athenians have cultivated knowl-

edge without effeminacy and have sought after truth without soft ness." I insist that the democrats of all times can cultivate the good things without becoming soft.[5]

MR. KALTENBORN: All right, but what we need today are the Spartan virtues and not the Athenian virtues.

REPORTER: Just a minute, gentlemen! Let Pericles lie . . . .

MR. KALTENBORN: I am afraid he did lie!

REPORTER: . . . . and take up some of the considerations involving live dogs. A lot of effort and money and men go into things like this University of Chicago ROUND TABLE program, which is certainly concerned with helping people learn to think, to understand and to face these problems in a more or less theoretical way. We don't give commands, of course; that is not our business. Now would you, Kaltenborn, suggest that these things may have to go by the boards in order to arm ourselves?

MR. KALTENBORN: Unless we realize that the dominant task before this country is to awaken to the situation that confronts the world and gear ourselves to a situation so we can meet it, we are not going to be able to meet it. I am perfectly willing to come back to Adler and his ideas about his education when there is time for it.

MR. ADLER: I fear, Kaltenborn, it is going to be too late. This is not an ordinary war. You know the formula which Hermann Rauschning, the German writer, has given us in his book *The Revolution of Nihilism*. Nihilism means the destruction of every value civilization holds dear.[6] You can't fight nihilism with bombs and cannon. You have to fight it with the opposite of nihilism—a sustaining of cultural values.

---

[5] *Pericles (490–429 B.C.) was a noted Athenian statesman and military leader who led the Athenian forces in the first years of the disastrous Peloponnesian war (431–404 B.C.)*

[6] *See the suggested readings, page 20, for a reference to Rauschning's latest book.*

MR. KALTENBORN: Believe me, if you don't fight it with bombs and cannon you are never going to fight it in any other way.

MR. ADLER: You must fight it that way, but you must fight also by sustaining everything you hold dear at the same time.

MR. KALTENBORN: All right, but let me get the bombs and cannon first!

MR. FADIMAN: There is no question about that, Kaltenborn — we are going to get the bombs and cannon first. We have to. But there is no reason why we can't preserve concurrently the notion of why we are accumulating the bombs and cannon. It seems to me that is important.

REPORTER: My favorite interviewee is the cab driver who made the point that, while you boys can do your educating—and might even be able to improve it a little so that the students will get their money's worth out of their tuition—the fact remains that most men have to fight with their fists, in his way of putting it. He says: "You can reason with some fellows, but most guys are going to take a poke at you." The point is whether people who are taught to think and reason—by giving them this education—are still going to cling to the art of war because they have hate in them, or whether you *can* make them reasonable.

MR. ADLER: Let me put the reverse on it. Am I not right, Fadiman, that during the last war they read books in the trenches? Did the reading of books cease during the war even in the trenches?

MR. FADIMAN: Not at all. As a matter of fact, I remember that in 1916 there was published in England an anthology called *The Spirit of Man*. It was an anthology of very beautiful poems and prose that you would not think had anything to do with the war. That anthology was packed in the haversack by a great many members of the B.E.F. and was evidently read by a great many of them —in the trenches and out of it.

Apparently, in times of tension and struggle—even when surrounded by the cannon and bombs Kaltenborn talks about—there is something in man that leads him to revert back even to such apparently completely noneffective things as great literature.

MR. KALTENBORN: Quite right, and I, myself, read poetry as one of the few things that can take my mind off the war.

MR. FADIMAN: Why would you, Kaltenborn? You ought to be thinking of bombs and defense.

MR. KALTENBORN: Let me tell you why. It is because I am occupied with war news eighteen hours out of every day.

MR. FADIMAN: That's not enough. You should be occupied twenty-four hours a day.

MR. KALTENBORN: All right! Make it twenty-four if you can stand it that long, but I can't.

MR. FADIMAN: That's exactly my point. Neither can I.

MR. KALTENBORN: Very well, but what I want us to do is to prepare these men who are going into the trenches—not to read their poetry but to use their tools.

MR. FADIMAN: Of course, that goes without saying.

MR. KALTENBORN: That is the thing we've got to begin with now.

MR. ADLER: These things are not exclusive; they can go on together.

MR. KALTENBORN: The trouble is they don't go on together. There are a lot of dreamers who think the way you do—that we can go along as England and France did.

MR. ADLER: Do I look like a dreamer to you, Mr. Reporter?

MR. KALTENBORN: You talk like one.

REPORTER: You are not dreaming now, Adler, but I think Kaltenborn has a lot of people on his side.

MR. ADLER: It doesn't make him right—does it?

REPORTER: In a democracy, it would, wouldn't it?

MR. ADLER: Not right, no.

REPORTER: Well, let's pass that. You want to teach people how to think in a crisis of this sort, and what most people need is what Kaltenborn needs: escape. They want to go to the movies,

ey want, for instance, cheap, trashy entertainment, like Fadian's *Information, Please!* program. (I'm only kidding.)

MR. FADIMAN: Thanks! Thanks! I think you've got a point here, Mr. Reporter, and it refutes something that Kaltenborn has said. These are days in which, if people do nothing but read the headlines and listen to Mr. Kaltenborn, they . . . .

MR. ADLER: They can't do it!

MR. FADIMAN: They are going to go "nuts." These things are going to get too much for us. We have to put aside a small portion of the day and a little corner of our minds into which we can, if necessary, retreat. Call it escapism, if you wish; call it cowardice, if you wish. To my mind, it makes us better citizens; it enables us to keep our sanity so we may prepare more adequately for the period in which we've not retired into this little corner.

MR. KALTENBORN: For ten per cent of the people, to whom you belong, that is right; but ninety per cent of Americans are still asleep and we've got to wake up that ninety per cent.

MR. ADLER: We have to wake them up both ways.

MR. KALTENBORN: Let me wake them up my way first, and then you can deal with them after we've met the crisis that now confronts us.

REPORTER: But, Kaltenborn, I find them pretty wide awake. Around places like New York City they are all grabbing for their muskets.

MR. KALTENBORN: Yes, but not in the small towns of the country.

MR. ADLER: We are talking about this escape problem: reading books and going to movies for relaxation from this terrible strain.

MR. FADIMAN: Oh, I'm all in favor of it.

MR. ADLER: I'm in favor of it, too, but we all have the notion that civilization has to be blacked out completely. Actually, Europe has gone through crises before. Mr. Kaltenborn wasn't on the air at the time, but . . . .

MR. FADIMAN: That was a crisis in itself, with Mr. Kaltenborn off the air!

MR. ADLER: You remember the Thirty Years War, Fadiman?

MR. FADIMAN: Oh, intimately!

MR. ADLER: From 1618 to 1648.[7]

REPORTER: You were just a child then, Fadiman.

MR. ADLER: . . . . you remember that the whole north of Europe was completely devastated. Three times the population was decimated. You'd think that under such conditions all cultural activity would have stopped, but actually during that period Grotius wrote *The Laws of War and Peace.*[8]

MR. FADIMAN: That's a fine time to be writing it, too!

MR. ADLER: Milton was writing in England; and Corneille and Molière in France. Obviously, civilization had not stopped at all.

REPORTER: But, Adler, the Thirty Years War—that was some little old country war that I never even heard of. This war is a big war.

MR. ADLER: The Thirty Years War in its day was as black a thing as—in fact, in some respects a more terrible thing than—war today.

REPORTER: But with total war, is there any room in the world for Milton?

MR. KALTENBORN: Here's the point: the Thirty Years War, after all, was primarily a war of mercenaries and trained troops. This is a war of peoples and we are all concerned much

---

[7] *The Thirty Years War began (1618) in Germany (Bohemia) between Catholics and Protestants, and ended with the Peace of Westphalia, in 1648. Swiss independence was recognized, and the German states got their religious and political rights.*

[8] *Hugo Grotius (1583–1645) is known as the "father of international law." His "De jure belli et pacis" (1625) is the foundation of modern international law.*

more desperately with the war today. We've got to be if we are going to win it.

MR. ADLER: I don't want to seem paradoxical, but when the war was a war of trained mercenaries, obviously the universities went on, people went on doing their intellectual and artistic work. But now, with everybody involved, isn't it everybody's problem to sustain what cultural achievements we have? We all must continue reading and thinking.

MR. KALTENBORN: The primary problem is to sustain those efforts that will enable us to win this war—and that's the thing that you don't seem to realize.

MR. FADIMAN: I may be talking very idealistically, but it seems to me one of the things that will enable us to win a war is the very consciousness of ourselves as a civilized people. To me that goes to make up what military men call morale. I quite agree with you, Kaltenborn, that the most immediate and pressing task is a purely military one; but it seems to me that the problem of morale becomes in the more pressing stages of the war almost equally important. When men know what they are fighting for, and keep it in mind continually, they fight better.

MR. ADLER: Knowing, Fadiman, how little you like Aristotle, I hate to support you by quoting him.[9]

MR. FADIMAN: I don't mind him for a minute.

MR. ADLER: The old boy said very pointedly: "As work is for the sake of leisure, so war is for the sake of peace."

REPORTER: But, Adler, that's Aristotle! Here the world is on fire and you want to have children, young people, and I guess old people, too—who ought to be trying to save what we've got—sitting in a comfortable library (which will probably be bombed) reading Aristotle and all that stuff out of the past.

---

[9] *Aristotle (384–322 B.C.) was the leading disciple of Plato—a "philosopher, psychologist, logician, moralist, political thinker, biologist, and the founder of literary criticism."*

MR. KALTENBORN: I don't think he wants that. He wants us to read Aristotle with the idea of getting from Aristotle the moral values which will help us to fight and to win this war.

My point is, that in this state of unpreparedness in which this country finds itself, the thing we've got to think about first is preparedness—and I include moral preparedness. All I ask is that all of us become alive to what is going on in the world.

MR. ADLER: My only point—and I think we are agreeing now —is that we are morally unprepared because so far in this country we have not yet succeeded in establishing a genuinely liberal education.

REPORTER: Fadiman, you've been dozing over there quietly. You seem to be fairly impartial in this thing. Where do you think these two men can meet?

MR. FADIMAN: I am inclined to try to slip in between them and probably get shot from both sides as I do it. It just seems to me it is not impossible to do as Kaltenborn suggests—to wake up to the tremendous dangers facing us now; but at the same time to wake up to the cultural heritage that we are going to try to preserve after this holocaust is over. It's a double awakening we need: not merely an awakening of arms but an awakening to what our brains and our souls and hearts can bring us after the war.

REPORTER: Then, gentlemen, I take it that you can meet on the ground that we have to prepare children for the world that is, and also for the world that should be.

QUESTIONS FOR ANALYSIS AND DISCUSSION

The following questions of wider scope, intended for discussion, are suggested by the broadcast, and answers may be found in the literature on the subject listed in the section "Suggested Readings," found on page 20.

*

1. Illustrate from your own experience evidence that popular thought is concentrated upon events of the moment rather than upon important trends and the more fundamental aspects of living which these events may affect. How does this tendency affect "straight thinking"?

2. Do you agree that American vocational education is adequate, but that educators have failed to teach people how to think? How would you propose to overcome this defect, if it exists?

3. Do you believe that in each great crisis people are likely to believe that "the end of civilization as we know it" is near? How does the present world crisis compare with the sack of Rome, the Thirty Years War, the Napoleonic wars, and the first World War?

4. What dangers do you foresee in an abandonment of emphasis upon the lasting virtues, and the fundamentals of the good life? How will civilization after this war differ from the one we know, if at all?

5. List the principles of good and evil which have endured through the ages. How are these endangered today? Can a study of "the great books" preserve them? (See pages 21–28.)

6. Have we time to think?

SUGGESTED READINGS

ADLER, MORTIMER J., *How to Read a Book: The Art of Getting a Liberal Education.* New York: Simon and Schuster, 1940. *Mr. Fadiman, in reviewing this book, wrote: "From 'How to Read a Book' I have actually learned how to read a book." See pages 21–28.*

CHASE, STUART, "Mr. Dies Is a Communist, Too: The Rudiments of Thinking Straight," *New Republic,* January 29, 1940. *A short exercise in the logic of name-calling by the author of "The Tyranny of Words."*

COWLEY, MALCOLM, "The End of the Reasoning Man," *New Republic,* October 4 and 11, 1939. *A summary essay concluding a series of studies on books that have changed men's minds.*

HUTCHINS, ROBERT M., "The Higher Learning," *Commonweal* May 31, 1940. *The president of the University of Chicago voices his famous theories of higher education in America, with comments on the "menace of metaphysics."*

MACLEISH, ARCHIBALD, "The Irresponsibles," *Nation,* May 18, 1940. *The chief of the Library of Congress discusses the role of intellectuals in the present crisis and in its creation; followed in the June 1, 1940, issue by comments by Max Lerner, Kenneth Murdock, Waldo Frank, Hans Kohn, Waldo Leland, Perry Miller, Joseph Freeman, and Willard Thorp.*

RAUSCHNING, HERMANN, *"The Revolution of Nihilism: A Warning to the West.* New York: Alliance Book Corporation, 1939. *An ex-Nazi and former president of the Danzig Senate elaborates his "warning" that naziism is a dynamic revolutionary international force aiming at world dominion, with the predication that the present war situation is far more serious than any previous conflict.*

PERSPECTIVE ON CULTURE

•

We suffer today not only from political nationalism but cultural provincialism. We have developed the cult of the present moment. We read only current books for the most part, if we read any at all. Not only must we fail to read the GOOD *books of this year well, if we read only them, but our failure to read the great books isolates us from the world of man, as much as unqualified allegiance to the swastika makes one a German first, and a man later—if ever. It is our most sacred human privilege to be men first, and citizens or nationals second. This is just as true in the cultural sphere as the political.*

It is our privilege to belong to the larger brotherhood of man which recognizes no national boundaries, nor any local or tribal fetishes. In fact, I would say it is our duty. I do not know how to escape from the straight jacket of political nationalism, but I do know how we can become citizens of the world of letters, friends of the human spirit in all its manifestations, regardless of time and place.

You can guess the answer. It is by reading the great books. Thus the human mind, wherever it is located, can be freed from current emergencies and local prejudices, through being elevated to the universal plane of communication. There it grasps the general truths, to which the whole human tradition bears witness.

Those who can read well can think critically. To this extent, they have become free minds. If they have read the great books—and I mean REALLY *read them—they will have the freedom to move anywhere in the human world. Only they can fully lead the life of reason who, though living in a time and place, are yet not wholly of it.*

—MORTIMER J. ADLER, *How to Read a Book*
New York: Simon & Schuster, 1940

THE GREAT BOOKS

Ultimately, everyone should make his own list of great books. Professor Adler thinks it would be wise, however, to read a few of the books which have been unanimously acclaimed before you start. The more you read, of course, the better. This list, reproduced with special permission of Simon and Schuster, is a starter.

KEY

EL: Everyman's Library
OT: Oxford Translations
ML: Modern Library
WC: World's Classics (Oxford)
LC: Loeb Classical Library
OCL: Open Court Library
MSL: Modern Student's Library

For the convenience of the reader in acquiring copies of the great books, either at a bookstore or at a library, this key to the popular editions in which they are available has been prepared. Most of the books available in popular editions are also available in other editions which are not listed. In the case, however, of books which are not available in popular editions, they are listed in the most readily available edition. As all prices are somewhat subject to change, they are not included at all, but the popular editions average about a dollar a volume.

1. **Homer** (*c.* 850 B.C.)
   Iliad.....EL, LC, ML, WC
   Odyssey.....EL, LC, ML, WC
2. *The Old Testament*
3. **Aeschylus** (*c.* 525–456 B.C.)
   Tragedies
   (esp. *House of Atreus, Prometheus Bound*).....EL, LC, WC
4. **Sophocles** (*c.* 497–406 B.C.)
   Tragedies
   (esp. *Oedipus the King, Antigone, Electra*).....EL, LC, WC
5. **Euripides** (*c.* 485–406 B.C.)
   Tragedies
   (esp. *Medea, Electra, Hippolytus, Bacchae*).....EL, LC
6. **Herodotus** (*c.* 484–425 B.C.)
   History (of the Persian Wars)
   (*c.* 444–425 B.C.).....EL, LC
7. **Thucydides** (*c.* 470–400 B.C.)
   History of the Peloponnesian War (*c.* 404–401 B.C.)
   EL, LC, ML
8. **Hippocrates** (*c.* 460–357 B.C.)
   Collection of Medical Writings
   (*c.* 320–300 B.C.).....LC
9. **Aristophanes** (*c.* 444–380 B.C.)
   Comedies
   (esp. *Lysistrata, Clouds, Birds, Frogs*).....EL, LC, WC
10. **Plato** (*c.* 427–347 B.C.)
    Dialogues (*c.* 404–347 B.C.)
    (esp. *Republic, Symposium, Phaedo, Meno, Apology, Lysis, Phaedrus, Protagoras, Gorgias, Cratylus, Sophist, Philebus, Theaetetus, Parmenides*)
    EL, LC, ML, MSL, OT
11. **Aristotle** (384–322 B.C.)
    Works (*c.* 335–323 B.C.)
    (esp *Organon, Physics, Metaphysics, De Anima, Ethics, Politics, Rhetoric, Poetics*)
    EL, LC, MSL, OT
12. **Euclid** (*c.* 323–283 B.C.)
    Elements of Geometry
    Cambridge Univ. Press, EL
13. **Cicero** (106–43 B.C.)
    Orations (*c.* 66–77 B.C.).....LC
    Republic (54 B.C.).....LC
    Laws (52 B.C.).....LC
    Tusculan Disputations (45 B.C.)
    LC
    Offices (44 B.C.).....EL, LC
14. **Lucretius** (*c.* 95–52 B.C.)
    Of the Nature of Things
    (*c.* 55 B.C.).....EL, LC, OT

25. **Virgil** (70–19 B.C.)
Aeneid (*c.* 27–20 B.C.)
EL, LC, ML, OT, WC

26. **Horace** (65–8 B.C.)
Odes and Epodes (22–13 B.C.)
EL, LC, ML, OT
The Art of Poetry (13 B.C.)
LC, ML

27. **Livy** (59 B.C.–A.D. 17)
History of Rome (*c.* 27–25 B.C.)
EL, LC

28. **Ovid** (43 B.C.–A.D. 17)
Metamorphoses (*c.* 917) EL, LC

29. **Quintilian** *c.* 40–118)
Institutes of Oratory (94–95) LC

30. **Plutarch** (*c.* 45–120)
Lives.....EL, LC, ML, OT

31. **Tacitus** (*c.* 55–117)
Dialogue on Oratory (*c.* 84–85)
LC, OT
Germania (98).....EL, LC, OT

32. **Nichomachus**
Introduction to Arithmetic
(*c.* 100)...Univ. of Mich. Press

33. **Epictetus** (*c.* 60–120)
Discourses.....EL, LC, OT

34. **Lucian** (*c.* 120–190)
Works
(*c.* 145–175) (esp. *The Way to Write History, The True History, Alexander the Oracle Monger, Charon, The Sale of Lives, The Fisherman, Dialogues of the Gods, Dialogues of the Sea-Gods, Dialogues of the Dead*).....LC, OT

35. **Marcus Aurelius** (121–180)
Meditations....EL, LC, OT, WC

36. **Galen** (131–*c.* 210)
Of the Natural Faculties....LC

37. *The New Testament*

38. **St. Augustine** (354–430)
Of the Teacher (*c.* 389)
D. Appleton-Century
Confessions (397).....EL, LC
City of God (*c.* 413–426)....LC

39. *Volsunga Saga* (or *Nibelungenlied*).....EL

40. *Song of Roland* (*c.* 1090)
Houghton, Mifflin

41. *Burnt Njal* (Icelandic saga)..EL

42. **Maimonides** (*c.* 1135–1204)
Guide for the Perplexed (1190)
E. P. Dutton

43. **St. Thomas Aquinas** (*c.* 1225–1274)
Of Being and Essence (1256)
Sheed and Ward
Summa Contra Gentiles (1258–60)....R. & T. Washbourne
Of the Governance of Rulers (1265–67)..Sheed and Ward
Summa Theologica (1267–73)
R. & T. Washbourne

44. **Dante** (1265–1321)
The Divine Comedy (*c.* 1300)
EL, ML

45. **Chaucer** (*c.* 1340–1400)
The Canterbury Tales (*c.* 1398)
EL, ML, WC

46. **Thomas à Kempis** (*c.* 1380–1471)
Of the Imitation of Christ
EL, WC

47. **Leonardo da Vinci** (1452–1519)
Notebooks. Reynal & Hitchcock

48. **Machiavelli** (1469–1527)
The Prince (1513)..EL, OT, WC

49. **Erasmus** (*c.* 1469–1536)
The Praise of Folly (1510)
Allen and Unwin
Colloquies (1522)
Oxford Univ. Press

50. **St. Thomas More** (*c.* 1478–1535)
Utopia (1516).....EL

51. **Rabelais** (*c.* 1495–1553)
Gargantua and Pantagruel (1535).....EL, ML, WC

52. **Calvin** (1509–1564)
Institutes of Christian Religion (1536) Presby. Bd. of Public'n

53. **Montaigne** (1535–1592)
Essays (1580–1588)
(esp. *Of the Education of Children, Of Friendship, Of Cannibals, Of Solitude, Of Experience, Of Moderation, Of Books, Of Custom, Upon Some Verses of Virgil, Apology for Raymond de Sebond*)...EL, ML, WC

54. **Cervantes** (1547–1616)
Don Quixote (1605)
EL, ML, WC

45. **Edmund Spenser** (*c.* 1552–1599)
The Faerie Queene (1589) . . EL

46. **Francis Bacon** (1561–1626)
The Advancement of Learning (1605) . . . . . EL, MSL, WC
The Novum Organum (1620) Oxford Univ. Press, ML
The New Atlantis (1627) . . WC

47. **Shakespeare** (1564–1616)
Plays (1594–1623) . . . . . EL

48. **Galileo** (1564–1642)
Dialogues concerning Two New Sciences (1638) Northwestern Univ. Press

49. **Harvey** (1578–1657)
On the Motion of the Heart (1628) . . . . . EL

50. **Grotius** (1583–1645)
The Law of War and Peace (1625) . Cambridge Univ. Press

51. **Hobbes** (1588–1679)
Elements of Philosophy (1651) Macmillan
Leviathan (1651) . . . . . EL

52. **Descartes** (1596–1650)
A Discourse on Method (1637) EL
Geometry (1637) . . . . . OCL
Principles of Philosophy (1644) EL
The Passions of the Soul (1650) Macmillan

53. **Corneille** (1606–1684)
Tragedies (1636–1640) (esp. *The Cid Cinna*) . . ML, MSL

54. **Milton** (1608–1674)
Areopagitica (1644) . . . . EL, WC
Paradise Lost (1667) . . . EL, WC
Samson Agonistes (1671) EL, WC

55. **Molière** (1622–1673)
Comedies (1659–1673) (esp. *The Miser, The School for Wives, The Misanthrope, Tartuffe, Tradesman Turned Gentleman, The Imaginary Invalid, The Affected Ladies*) EL, ML, MSL

56. **Boyle** (1626–1691)
The Skeptical Chymist (1661) EL

57. **Spinoza** (1632–1677)
Political Treatises (1670) D. Appleton-Centur
Ethics (written, 1675; pub 1677) . . . . . EL, MS

58. **Locke** (1632–1704)
Letter Concerning Toleratio (1689) . . . . . G. Be
Two Treatises of Civil Govern ment (1690) . . . . . EL, M
Essay Concerning Human Un derstanding (1690) E. P. Dutto
Some Thoughts Concerning Ed ucation (1693) . . . . . G. Bel

59. **Racine** (1639–1699)
Tragedies (1667–77) (esp. *Andromache, Phoedra Athaliah*) . . . . . ML, MS

60. **Newton** (1642–1727)
Mathematical Principles o Natural Philosophy (1687) Univ. of Calif. Pres
Opticks (1704) . . . . . G. Bel

61. **Leibnitz** (1646–1716)
Discourse on Metaphysics (1686) . . . . . OCL
New Essays Concerning Human Understanding (1704) OCL
Monadology (1714) . . . . . EL

62. **Defoe** (1661–1731)
Robinson Crusoe (1719) EL, WC
Moll Flanders (1722) . . . EL, ML

63. **Swift** (1667–1745)
Battle of the Books (1704) EL, ML
Tale of a Tub (1704) . . . EL, ML
Journal to Stella (1712) . . . . . EL
Gulliver's Travels (1727) EL, ML, WC

64. **Montesquieu** (1689–1755)
Persian Letters (1721) M. W. Dunne
Spirit of Laws (1748) . . G. Bell

65. **Voltaire** (1694–1778)
Candide (1758) . . . EL, ML, MSL
Philosophical Dictionary (*c.* 1764–73) . . . . . Alfred A. Knopf
Toleration . . . . . G. P. Putnam

66. **Berkeley** (1684–1753)
A New Theory of Vision (1709) EL

The Principles of Human Knowledge (1710).....OCL, ML

Fielding (1707–1754)
Joseph Andrews (1742)
EL, ML, MSL, WC
Tom Jones (1749).....EL, ML

Hume (1711–1776)
A Treatise of Human Nature (1739–40).....EL
Enquiry Concerning Human Understanding (1748)
MSL, OCL, ML
History of England (1754)
Little, Brown

Rousseau (1712–1778)
Émile (1762).....EL
The Social Contract (1762)..EL
Confessions (1782–89).....EL

Sterne (1713–1768)
Tristram Shandy (1759)
EL, ML, WC

Adam Smith (1723–1790)
The Theory of Moral Sentiments (1759).....A. Murray
The Wealth of Nations (1776)
EL, ML, WC

Blackstone (1723–1780)
Commentaries on the Laws of England (1765)
J. B. Lippincott

Kant (1724–1804)
Critique of Pure Reason (1781)
EL
Prolegomena to Any Future Metaphysics (1783).....OCL
Critique of Practical Reason (1790).....Longmans, Green
Critique of Judgment (1793)
Macmillan

Gibbon (1737–1794)
The Decline and Fall of the Roman Empire (1776–1788)
EL, ML, WC

Stendahl (1783–1842)
The Red and the Black (1830)
ML, MSL

The Federalist Papers (1787–1788) (along with the Articles of Confederation, the Constitution of the United States, and the Declaration of Independence).....G. P. Putnam

Bentham (1748–1832)
Comment on the Commentaries (1774–75).Oxford Univ. Press
Introduction to the Principles of Morals and Legislation (1789)
Oxford Univ. Press
Theory of Fictions (first edited in 1932)..Kegan Paul, Trench & Trubner

Goethe (1749–1832)
Faust (1774).....EL, ML, WC
Poetry and Truth (1775)
G. Bell

Ricardo (1772–1823)
The Principles of Political Economy and Taxation (1817)
EL

Malthus (1766–1834)
Essay on the Principles of Population (1798).....EL

Dalton (1766–1844)
A New System of Chemical Philosophy (1808) (extract)
Alembic Club

Hegel (1770–1831)
Phenomenology of Spirit (1807)
Macmillan
Science of Logic (1812–1816)
Macmillan
Philosophy of Right (1820)
G. Bell
Philosophy of History (1837)
G. Bell

Guizot (1787–1874)
History of Civilization in France (1845)
D. Appleton-Century

Faraday (1791–1867)
Experimental Researches in Electricity (1839–1855).....EL

Lobachevski (1793–1856)
Theory of Parallels (1840).OCL

Comte (1798–1857)
Positive Philosophy (1830–42)
P. Eckler

Balzac (1799–1850)
Works (1829–1842)
(esp. *Le Père Goriot, Cousin Pons, Eugénie Grandet, Cousin Betty, César Birotteau*)
EL, ML, MSL

88. **Lyell** (1797–1875)
The Antiquity of Man (1863) EL

89. **J. S. Mill** (1806–1873)
System of Logic (1843) Longmans, Green
Principles of Political Economy (1848) . . Longmans, Green
On Liberty (1859) . . EL, WC, ML
Of Representative Government (1861) . . . . . EL, WC, ML
Utilitarianism (1863) . . . EL, ML
Autobiography (1873) . . . . . WC

90. **Darwin** (1809–1882)
The Origin of Species (1859) EL, ML

91. **Thackeray** (1811–1863)
Works (1846–62)
(esp. *Vanity Fair, Henry Esmond, The Virginians, Pendennis*) . . . . . EL, ML, MSL

92. **Dickens** (1812–1870)
Works (1834–1870)
(esp. *Pickwick Papers, Our Mutual Friend, David Copperfield, Dombey and Son, Oliver Twist, A Tale of Two Cities*) EL, ML

93. **Claude Bernard** (1813–1878)
Introduction to Experimental Medicine (1876) . . . Macmillan

94. **Boole** (1815–1864)
Laws of Thought (1854) . . . OCL

95. **Marx** (1818–1883)
Capital (1867)
(along with *The Communist Manifesto*) . . . . . ML, EL

96. **Melville** (1819–1891)
Typee (1846) . . . . . EL, WC
Moby Dick (1846) . . EL, ML, WC

97. **Dostoevski** (1821–1881)
Crime and Punishment (1866) EL, ML
The Idiot (1869) . . . . . EL
The Brothers Karamazov (1881) . . . . . EL, ML

98. **Buckle** (1822–1862)
A History of Civilization in England (1857) D. Appleton-Century

99. **Flaubert** (1821–1880)
Madame Bovary (1857) . EL, ML

100. **Galton** (1822–1911)
Inquiries into Human Faculty and Its Development (1883) . . E

101. **Riemann** (1826–1866)
The Hypotheses of Geometry (1867) . . . . . OC

102. **Ibsen** (1828–1906)
Plays (1850–1900)
(esp. *Peer Gynt, Brand, Hedda Gabler, Emperor and Galilean, A Doll's House, The Wild Duck, The Master Builder*) EL, ML

103. **Tolstoi** (1828–1910)
War and Peace (1861–68) EL, ML, WC
Anna Karenina (1875–78) EL, ML, WC
What Is Art? (1898) . . . . . WC

104. **Dedekind** (1831–1916)
Theory of Numbers (1872) . OCL

105. **Wundt** (1832–1920)
Physiological Psychology (1880) Macmillan
Outline of Psychology (1896) A. Kröner, Leipzig

106. **Mark Twain** (1835–1910)
Innocents Abroad (1869) Harper's
Adventures of Huckleberry Finn (1884) . . . . . Harper's
A Connecticut Yankee in King Arthur's Court (1889) Harper's

107. **Henry Adams** (1838–1918)
History of the United States (1889–91) . . . . . Scribner's
Mont-Saint-Michel and Chartres (privately published, 1904; pub., 1913) . Houghton, Mifflin
The Education of Henry Adams (privately published, 1906; pub., 1918) . . . . . ML
Degradation of the Democratic Dogma (1919) . . . . . Macmillan

108. **Charles Peirce** (1839–1914)
Chance, Love, and Logic (Collected, 1923) . Harcourt, Brace
Collected Papers (Edited, 1931–34) . . . . . Harvard Univ. Press

109. **William Sumner** (1840–1910)
Folkways (1907) . . . . . Ginn

Oliver Wendell Holmes (1841–1935)
The Common Law (1881)
Little, Brown
Collected Legal Papers (1921)
Harcourt, Brace

William James (1842–1910)
Principles of Psychology (1890)
Henry Holt
The Varieties of Religious Experience (1902).....ML
Pragmatism (1907)
Longmans, Green
A Pluralistic Universe (1909)
Longmans, Green
Essays in Radical Empiricism (1912).....Longmans, Green

Nietzsche (1844–1900)
Thus Spake Zarathustra (1883–1892).....EL, ML
Beyond Good and Evil (1886)
ML
The Genealogy of Morals (1887)
ML
The Will to Power (1895)
Macmillan

Georg Cantor (1845–1918)
Transfinite Numbers (1895–97).....OCL

Pavlov (1849–1936)
Conditioned Reflexes (1926)
Oxford Univ. Press

Poincaré (1854–1912)
The Foundations of Science (1902–09).....Science Press

Freud (1856–1939)
Three Contributions to a Theory of Sex (1905).....ML
Introductory Lectures on Psychoanalysis (1917)
Allen & Unwin
Beyond the Pleasure Principle (1920).....Boni & Liveright
Group Psychology and the Analysis of the Ego (1920)
Boni & Liveright
The Ego and the Id (1923)
L. & V. Woolf
Civilization and Its Discontents (1930).....Hogarth Press

Thorstein Veblen (1857–1929)
The Theory of the Leisure Class (1899).....ML
The Higher Learning in America (1918).....Viking Press
The Place of Science in Modern Civilization (1919)
Viking Press
Vested Interests and the State of Industrial Arts (1919)
Viking Press
Absentee Ownership and Business Enterprise in Recent Times (1923)....Viking Press

E. **Lenin** (1870–1924)
Imperialism (1917)
Progress Ptg. Co.

F. **Proust** (1871–1922)
Remembrance of Things Past (1913–1926)...Random House

G. **Shaw** (1856—)
Plays Pleasant and Unpleasant (1898).....Dodd, Mead
Man and Superman (1903)
Dodd, Mead
Androcles and the Lion (1903)
Dodd, Mead

H. **Boas** (1858—)
The Mind of Primitive Man (1911).....Macmillan
Anthropology and Modern Life (1928).....Norton

I. **Dewey** (1859—)
How We Think (1910)
D. C. Heath
Democracy and Education (1916).....Macmillan
Experience and Nature (1925)
OCL
The Quest for Certainty (1929)
Minton, Balch
Logic (1938).....Henry Holt

J. **Bergson** (1859—)
Time and Free Will (1889)
Macmillan
Matter and Memory (1896)
Macmillan
Creative Evolution (1907)
Henry Holt
Two Sources of Morality and Religion (1932)....Macmillan

K. **Whitehead** (1861—)
A Treatise on Universal Algebra (1898)
Cambridge Univ. Press
An Introduction to Mathematics (1911).....Henry Holt

Science and the Modern World (1925).....Macmillan
Process and Reality (1929) Macmillan
Adventures of Ideas (1933) Macmillan

L. **Santayana** (1863—)
Skepticism and Animal Faith (1923).....Scribner's
Realm of Essence (1927) Scribner's
Realm of Matter (1930) Scribner's
Realm of Truth (1938) Scribner's

M. **Russell** (1872—)
Principles of Mathematics (1903).....Norton

N. **Thomas Mann** (1875—)
The Magic Mountain (1925) Alfred A. Knopf
Joseph in Egypt (1938) Alfred A. Knopf

O. **Einstein** (1879—)
The Theory of Relativity (1916) Henry Holt
Sidelights on Relativity (1920–21).....Methuen
The Evolution of Physics (with Infeld) (1938) Simon & Schuster

P. **Trotsky** (1879—)
The History of the Russian Revolution (1932) Simon & Schuster

Q. **Joyce** (1882—)
Ulysses (1922). Random House

R. **Maritain** (1882—)
Art and Scholasticism (1920) Sheed & Ward
Degrees of Knowledge (1932) Scribner's
Freedom in the Modern World (1933).....Scribner's
Preface to Metaphysics (1940) Sheed & Ward

ROUND TABLE SUBSCRIPTION ORDER FORM

Please send the University of Chicago ROUND TABLE for:

☐ One Year ($2.00) ☐ Six Months ($1.00)

Name.....

Address.....

City.....State.....

☐ I am enclosing the correct amount

☐ Please send me a bill

FOREIGN: ONE YEAR, $3.00; SIX MONTHS, $1.50

TRANSCRIPT SUBSCRIPTIONS

E YEAR'S SUBSCRIPTION.....$2.00 SIX MONTHS'.....$1.00

R SINGLE COPIES OF THE BROADCASTS LISTED BELOW SEND TEN CENTS IN N TO THE UNIVERSITY OF CHICAGO ROUND TABLE, CHICAGO, ILLINOIS. ANY E PAST OR FUTURE BROADCASTS, 25 CENTS.

os.

1939

. *The Economic Struggle for South America*
. *America Arms—for What?*
. *Is Security Increasing?*
. *How Shall We Solve the Housing Problem?*
. *Price Fixing*
. *President vs. Congress*
. *What Would Lincoln Think?*
. *America's Neutrality Act*
. *The Outlook for Europe,* Beneš, Wright, Schmitt
. *The National Income*
. *The Birth Rate and Business*
. *Hitler's Economic Motives*
. *"Room to Live!" Population Pressure and Aggression*
. *America and the Next War*
. *Have We Helped the Farmer?*
. *Refugees*
. *If Europe Paid Its Debts*
. *Crisis in Coal*
. *What Do You Mean—Americanism?*
. *Russia and Europe*
. *Freedom and the Economic System*
. *The Place of Radio in a Democracy*
. *Questions on Democracy*
. *Our Liberties Today*
. *Crisis in the Orient*
. *Relief and the WPA*
. *Out of School—Out of Jobs*
. *The Line-up for 1940*
. *Will England Save Hitler?*
. *Is the Consumer Getting His Nickel's Worth?*
. *Did Congress Revolt?*
. *Europe on the Verge.* August 27
. *War Comes.* September 3
. *Will There Be a Blackout of Peace in America?* September 10
. *The High Cost of Living*

Nos.

80. *What Will Congress Do?*
81. *How Will We Get Recovery?*
82. *Prosperity vs. Boom*
83. *International Law—What Is It?*
84. *The Economic War*
85. *What's the War All About?*
86. *Testing Public Opinion*
87. *After the Next Armistice—What?*
88. *Taxes*
89. *Propaganda*
90. *Russia Marches*
91. *Can Capitalism Survive the War?*
92. *Government and Business*
93. *When Tomorrow Comes*
94. *1939: Crisis Year*

1940

95. *Wages and Hours in the North and South*
96. *Is Our War News Accurate?*
97. *The Far East—Backdoor War?*
98. *The Jews*
99. *Economic War Between the States*
100. *Is Russia Losing in Finland?*
101. *Are Tariff Walls Blockading America?*
102. *War Myths*
103. *Economic Issue and 1940*
104. *Is America's Economic Frontier Closed?*
105. *Must the World Unite?*
106. *Can We Protect America?*
107. *The Census*
108. *The Archbishops Look at America*
109. *Scandinavia on the Spot*
110. *Third Term?*
111. *Where's that War Boom?*
112. *The Trojan Horse*
113. *Blitzkrieg, May, 1940*
114. *America and the Peacemongers*
115. *Babies Cost Money*
116. *If Germany Wins.* June 2

WHAT DO THE HEADLINES MEAN FOR AMERICAN DEMOCRACY?

Listen to the timely, authoritative, and unbiased discussions on the University of Chicago ROUND TABLE—radio's oldest educational broadcast.

•

Adhering to its tradition of presenting discussions keyed to the latest and most significant problems of the day, the ROUND TABLE cannot yet announce the subject and speakers for June 16.

PRINTED IN U.S.A.